

THE
KING,

And none under GOD, but the

KING,

Can Save this

NATION.

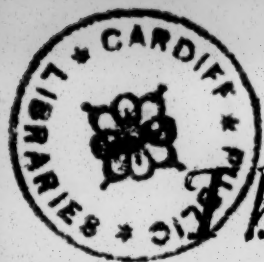
With a *Welch* Propheſie (propheſied above a Thouſand years ago) now Engliſhed and Fulfilled to the Admiration of all that reads it:

BY WILLIAM WILLIAMS, *Gent.*

ECCLES. 8. 4.

Where the word of a KING is, there is Power, and who may ſay unto Him, What doſt Thou?

LONDON, Printed by Thomas Creak, 1660.



The KING, and none under God, but the KING, Can save this NATION.

B Rethren it is not unknown unto you, how *Abraham* (the Father of all the faithful, *Gen.* 14.18.19,20. *Heb.* 7.4. honoured *Melchisedec* King of *Salem*, doing him homage and giving him tythes.) And how God in the conclusion of his promises to *Abraham* and *Jacob*, and having changed their names, *Gen.* 17.6. *Gen.* 35.11. at last tells them that Kings should come out of their Loins, imitating that to be the chief and greatest of all his blessings to them.

And if we consider the History of the Children of *Israel*, and look upon their different condition, when they had no King, and when they had a King, we shall find it so indeed: for *Moses* who under God, brought the Children of *Israel* out of *Egypt*, is called a King, *Deut.* 33.5. to shew us that such a great work as that was, could not be done without a King; and under a single Person they Conquered the Land of *Canaan*; Read the book of *Ioshua*: but soon after *Ioshua* died, *Israel* will be a free State, (without King or Single Person) to do what is right in their own eyes, (they cast off God & his Law) they will have a pure liberty of Conscience to do what they list; and to serve what God they please, *Judg.* 2.13,14,15. and some serves one false God, and some another: yea they were divided and devoted to serve seven Gods at once, *Judg.* 10.6. yet the true God came not into their minds, until they are forced to cry unto him being sore oppressed (for want of a King of their own) by all the Kings round about them whose Gods they served; but the Lord hearing their cry, now and then giveth them a Deliverer to save them, *Judg.* 2.17. yet after they obey him not, to serve the Lord.

And when their Judge our Deliverer is dead, *Judg.* 2.19. they return unto their folly free state again (not regarding God nor his Law) that they might do what is right in their own eyes: so that the true worship of God is not mentioned to have been in all the time of the book of *Judges*: and all the reason given to shew us, why? (the Children of *Israel* were so ungodly, unrighteous, and in such misery during that time) is because they had no King, *Judg.* 17.6,7. as you see, *Micah* sets up an Idol, *Judg.* 18. the *Danites* rob him of it, the men of *Gebeah* like the *Sodomites* use the *Levit* and his Wife, *Judg.* 19. and this

this was their doings when they had no King, *Judg.* 2. 14. the stronger destroys the weaker, and the Kings of the Nations round about them, *Judg.* 6. 2, 3, 4, 5, 6. destroy them, oppresse them, *Judg.* 5. 6, 7, 8. drive them into holes, *1 Sam.* 13. 19, 20. takes all their Arms from them suffers them to have no Smiths among them, *1 Sam.* 14. 11, 22. so that when God is pleased to raise them a Deliverer or Judge to bring them into a little better condition, he having no other weapon, sometimes must overcome their enemies with an ox Goad, or the jaw bone of an Ass; and in such misery they continued (until the time of *Samuel*) four hundred and fifty years, *Judg.* 3. 31. *Judg.* 15. 16. *Act.* 14. 20. and when they had a King, *Saul* by name, & though as bad as some count him, yet he delivered *Israel* from all their enemies: and did for the Children of *Israel*, (put all their actions together) more then all their Judges in 400. years had done, *1 Sam.* 14. 47, 48.

We need not compare that time, to our present time, every one can apply it; and see that as the *Israelites* were delivered from *Egypt*, so we were delivered from Popery; and as they had a Law made for them to worship God, so we had a Law made for us to worship God; & as they cast off the true service of God, to serve *Baal* & *Ashtaroth* and all the Gods of the Nations, and were spoiled by them; so we cast off the true service of God, to serve Independents, Anabaptists, Levellers, Renters Quakers, with many more Sects, and were spoiled by them; we may see our own condition, by theirs, as a man seeth his face in a looking Glass: and we may conclude also with them, that all this is come upon us, because we have no King; and desire the Lord to give us a King.

Doubtlesse the Gods of these Nations had as delightful, pleasing, deluding power to draw the corrupt nature of man to their service, as that power we see now hath to draw men to the Sectaries of our times: so that it was hard for *Israel* to live among them, and not to be deluded by them, and drawn away from the true God; therefore they were commanded to destroy their Altars, and utterly to consume both them and their worshippers, *Deut.* 7. 1, 2, 5. *Deut.* 12. 2, 3. *Judg.* 2. 2, 3.

And now to the History again; *Samuel* had settled his Sons to be Judges in *Israel*, and they took bribes and perverted Judgment, *1 Sam.* 8. 5, 6, 7, 8. and because of that, all the Elders of *Israel* came to *Samuel*, and said unto him, behold, thou art old and thy Sons, walk

not in thy ways: now make us a King to Judge us, like all the Nations, but the thing displeased *Samuel*: when they said give us a King to Judge us; and *Samuel* prayed unto the Lord, and the Lord said unto *Samuel*, hearken unto the voice of the people in all that they say unto thee; for they have not rejected thee, but they have rejected me that I should not Reign over them: according to all the works which they have done since the day that I brought them out of the Land of *Egypt* even unto this day, wherewith they have forsaken me, and served other Gods, so they do also unto thee. 1 Sam. 10. 18, 19. thus the Lord answered *Samuels* prayer: and he took it in this sence, that the people in rejecting him, rejected the Lord; and *Samuel* all along holds it forth, so making the people to be great sinners in asking a King; but the Elders of *Israel* took it in this sence, that as the people did formerly reject the Lord to be their God, and served other Gods, so now they doe reject *Samuel*, and would have a King; for so the word of the Lord holds it forth, saying, they have forsaken me & served other Gods, so doth they also unto thee, 1 Sam. 8. 8. and the Elders would not at all cross the good old man in his saying (who was now displeased,) but lets him have it, yet notwithstanding *Samuels* words they will have a King, and will stand firme for him, for all *Samuels* perswasion to the contrary; for *Samuel* tels them what the Lords answer to his Prayer was, 1 Sam. 8. 10. and they see the mind of the Lord, and that *Samuel* being a little carried aside by self interest did not construe it right. And it is the nature of good men to confine God to their own assemblies, yea Governours have high conceits of themselves, as if God were no where but with them, witness that proud Motto upon our States Coine; *God with us, the Commonwealth of England*: it is true, *Samuel* was a mighty Prophet, but not without sin; his fault was Ely's fault, he loved his sons too much, so that he would not heare of their evil doings.

The whole booke of Judges is a story of *Israels* misery, for want of a King, *Judg.* 21. 25. and it ends with a lamentation, thus, *In those daies there was no King in Israel, every man did what was right in his own eyes.* These things were written for our example and learning; and truly we may very well say Amen to it; for we know it to be true by woefull experience, we had a King, and then were the happiest people in the world, and now we have no King, we are in a woefull condition at home, and in scorn and derision throughout the world:

world; and could not our great Scripturians see this before now? No sure, the Kings Lands, and Bishops Lands, with Deanes and Chapters Lands stood in their eyes and made them blind, so that they could not see the truth, but now let Christ open your eyes.

I know you would not be counted the sons of *Belial*, (or sons of the Devil, that is the meaning of it,) therefore see of what sort the sons of *Belial* are, 1 They are wicked *Sodomites*, *Judg.* 19.22. 2. They know not the Lord, 1 *Sam.* 2. 21. 3 They are against King-ship, 1 *Sam.* 10. 26.27. 4 They are very unruly, 2 *Sam.* 23. 6. 7. 5 They have neither bounty nor charity or Justice, but they would have all to themselves though they spue it up again. 1 *Sam.* 1. 14.15. 16. 1 *Sam.* 30. 22.23.24.25. 6 They have no concord with Christ, 2 *Cor.* 6.15. 7 Of such *Belials* (that pretend holy things, but intend earthly things,) doth the Apostle speake. *Rom.* 16. 17.18. *Phil.* 3. 18. 19. I say by these marks you may know whether ye are the sons of *Belial* or no, and if ye be and continue to be the sons of *Belial*, how ye are to expect sudden destruction. *Phil.* 3.18.19. 1 *Thes.* 5.3.& to confirm it with something that speaks to us in particular, I will shew you a Welch Prophecy, spoken above a thousand years agoe by *Taliesin*, & Printed above two years agoe, when none could tell what it meant; but now every one may see it fulfilled. ye have it page 82. (of Mr. *Pugbe's* book, called *Brittish and outlandish Prophecies*) Thus as followeth

Bid. S. *Wydddeles yn weddillion.*

Bid. *Frwythig y fall, bid ball ar saeson.*

Bid. M. *Ar grwydir wedi brwydir union.*

Bid. H. *Yn rbycher ynghor eugylion.*

Bid. L. *Ddigmyn a ddwyn gelymion.*

Bid. *Naw yn osbarth ar arth anghifion.*

Bid. *Yno cymro yn Cymrud y Cloffion.*

Arthur is a beare
of Steel.

In English.

1 Let S. The Irish be a reserve.

2 Let the Belial English be unsatisfied.

3 Let M. Be wandring after an union of distra-

4 Let H. Be chief in the quire of Angels. (*Etien.*)

5 Let L. not regarded bring in Enemies.

6 Let 9. Controle the unrighteous bear.

Let The Welchman then take the lame.

1 That is the Scots
Irish highlanders.

2 That is those who
are against King-
ship. 3 That is
General Monck.

4 That is Sir Ar-
thur

thur Hafilrig. 5 That is *Lambert* now under foot. 6 That is the Nine Colonels Controles Sir *Arthur Hefilrig*.

The Welchman is the Prince of *Wales*, who without doubt will come in suddenly : make your peace with him quickly, lest *Lambert* and those gallant old Colonels and Commanders laid aside by you, beat up your quarters for him : I promise you they want neither wisdom nor valour, and they will not want weapons, an Ox Goad or the jaw bone of an Ass in their hands will do more execution, then all your weapons ; they are experienced Souldiers, and much beloved among your Souldiers, and by many in City and Countrey ; therefore beware lest by your delay in Proclaiming the King, you bring it to another War and loose all.

The people were divided in *Samuels* time (as now we are) some for the King, and some against the King : those that were for a King were so earnest, because God had touched their hearts to be so minded, as once he touched *Lydia's* heart : but they who were against the King are called the Children of *Belial*, who said of *Saul*, how shall this man save us, and they despised him, 1 *Sam.* 10. 26, 27. *Act.* 16. 14. yet we see how under God, *Saul* first saved them from *Nabash* the *Ammonite*, and after that from the *Israelites*, who would have put them to death, because they despised King *Saul*, had he not stood up for them, 1 *Sam.* 11. 11, 12, 13. so that these despisers were more beholding to *Saul* then all the rest of the people beside ; and who knoweth O ye despisers of King *Charles Stuart*, whether it may not be your case, and that King *Charles* shall save you in like manner.

But you will say we will have no King to save us, but King *Jesus* ? I answer, do you think that *Jesus* was not the Saviour in those days, but he saveth by means, now as he did then ; *Saul* was the means who gave the Glory to the Lord, 1 *Sam.* 11. 13. and before those days *Jesus* was the King and the Saviour, yet *Moses* was the means ; for he was King in *Ieshurum*, *Deut.* 33. 5. or in the room of *Jesus*, *Moses* was deputy or Steward, as King *Charles Stuart* ; now as for Steward it is a Prophetick Gospel word which hath the promise, *Luk.* 12. 42, 43. therefore have a care that you despise him not, for he is Christ *Jesus* high Steward or *Vice-Roy* at this time.

I have heard 15 years agoe, that they had a sport or a way of dispute

pute in *Bedlam*, which they cal'd the hunting of the spirit ; and they hunted it alwaies until they came unto the word King, and then they could go no further ; and I find since that many in *England* hath been a long time hunting the spirit : and now it is come to the word King, they must hunt no further ; for the spirit now resteth on King *Charls*, as it rested on King *Jesus* 1630 years ago, *Ioh. 1. 23.* I know those *Bedlam* men were inspired with no worse spirit then them are who all a long since, and now pretended to have much of the spirit, yet they hunt the true spirit of God ; and that those *Bedlams* were forerunners of such Sectaries as we had since: but let them rest with the word King, as those *Bedlams* did, and go no further lest they perish.

This came providentially to me, and I thought good to cite it as an Argument among the rest, to bring those people which indeed I love, to leave their folly ; and though it be a mean argument, yet I know those people look upon mean things to be of God, and most powerful to work great things in mens hearts, and so be it unto them.

God indeed doth not seem to approve of a people that run from one Government to another who are never satisfied ; therefore *Samuel* doth strongly argue, that the people of *Israel* who alwaies (since they were a people) had been Governed by Judges, did evil in asking a King to govern them ; and his main argument to convince them, was the shewing them their descent and government under which God did own them, *1 Sam. 12. 7, 8, 9, 12, 13.* alas, what is that to our case, they had been then but 4 or 5 hundred years under Judges, *Act. 13. 20.* we have been above 3000 years under Kings, in which time we received such signal signes of Gods favour that none had the like : I say what would *Samuel* say (if he were present now) to see such a people that refuse their King, and would change their so ancient a government ; truly I do believe he would be so displeased with them for it, that he would immediately call to God for Thunder and Fire from Heaven to destroy them from off the Earth, *1 Sam. 7. 8, 9, 10. 1 Sam. 12. 18.*

I never saw young King *Charls* but once in all my life, & then he was a Child, upon this occasion I saw him, when I came out of prison in the Lent time, 1638. I went to hear a Sermon at *Whitehal*, the Text was

was, *Luke 19. 41, 42, 43, 44.* *If thou hadst known, (even thou,) at least in this thy day, the things which belong to thy peace, but now they are hid from thine eyes. &c.* And after the Sermon (which was very pertinent, touching the things which came to passe in *England* since that time,) a man came with Prince *Charles* in his Armes, and held him out over the Rales of the Gallary, for all the people to see him, to shew them that he was under God, the only means of peace to them, and so I believed then, and do believe yet, that *England* cannot be happy without him, and now also the people are sensible of it.

Therefore ye great ones, do not think, that the people value Parliaments so much, as their joy manifested of late, upon the news of a free Parliament, but that their hope is, they will bring in the King, otherwise they care not for Parliaments; the late King *Charles* gave them too much of that already, they know Parliaments by woful experience to be hurtful to them; so that they do not desire to have Parliaments Reign over them any longer

But now beware ye people (that desire the King) what men ye Chuse to Sit this next ensuing Parliament; for if ye Chuse any of them that have bought or sold the King, Bishops, Deanes, and Chapters Lands, they will do you no good; therefore chuse none of them nor any of their Friends, which you think will carry on their private ends and self-interest.

FINIS.



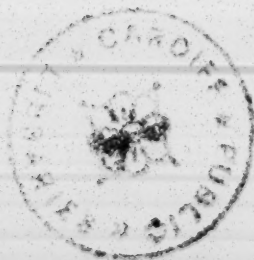
8056

was, *Luke 19. 41, 42, 43, 44.* *If thou hadst known, (even thou,) at least in this thy day, the things which belong to thy peace, but now they are hid from thine eyes. &c.* And after the Sermon (which was very pertinent, touching the things which came to passe in *England* since that time,) a man came with Prince *Charles* in his Armes, and held him out over the Rales of the Gallary, for all the people to see him, to shew them that he was under God, the only means of peace to them, and so I believed then, and do believe yet, that *England* cannot be happy without him, and now also the people are sensible of it.

Therefore ye great ones, do not think, that the people value Parliaments so much, as their joy manifested of late, upon the news of a free Parliament, but that their hope is, they will bring in the King, otherwise they care not for Parliaments; the late King *Charles* gave them too much of that already, they know Parliaments by woful experience to be hurtful to them; so that they do not desire to have Parliaments Reigne over them any longer

But now beware ye people (that desire the King) what men ye Chuse to Sit this next ensuing Parliament; for if ye Chuse any of them that have bought or sold the King, Bishops, Deanes, and Chapters Lands, they will do you no good; therefore chuse none of them nor any of their Friends, which you think will carry on their private ends and self-interest.

FINIS.



8056